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TRACTS FOR CANADA.

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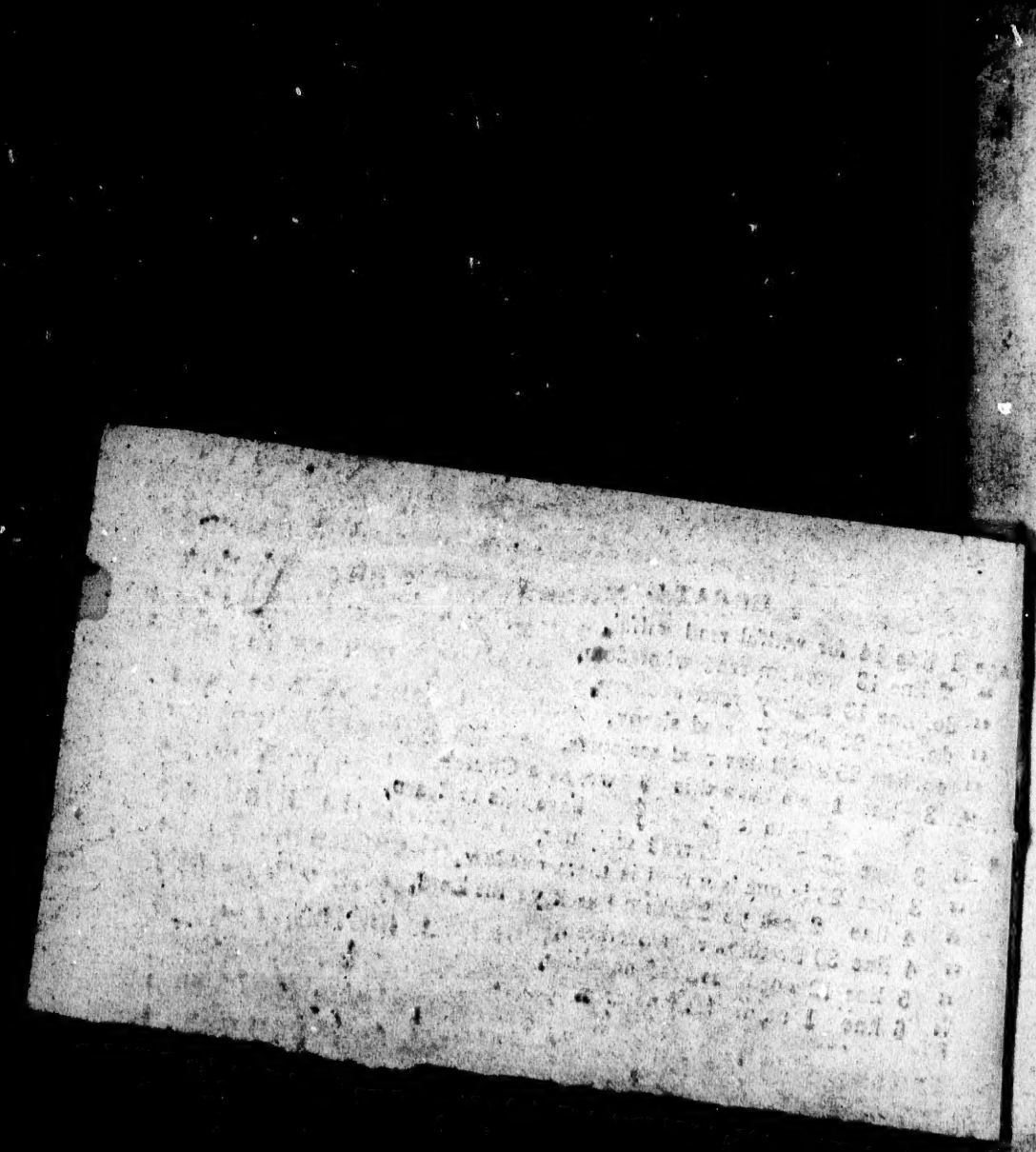
ERRATA.

Page 1 line 14 for willful read wilful,
" 2 line 13 wordom read whoredom,
" do. line 20 adulry read adultery,
" do. line 21 sleply read sleepy,
" do. line 25 [illegible] read [illegible],
" 3 line 1 we [illegible]
to lead [illegible],
" 3 line 23 Scriptures read scripture,
" 3 line 26 is one law read is there one law,
" 4 line 2 seek ye Lord read seek ye the Lord,
" 4 line 20 Brothers read Brethren,
" 5 line 10 worthless read novelties,
" 6 line 1 nature read natures.

To Willful Sinners.

You were baptised into a church which demands of you a denial of devilish and sensual lusts, which demands of you a faith in Christ, and also, an obedient following of the commandments of your God. You still call your-



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The writer has not put any price on this Tract, but if any are desirous to assist in its circulation, or in publishing of others, they may do so by sending any trifling sum which will be set apart, as a fund for publishing "Tracts for Canada."

BY C. B. GRIBBLE, MINISTER OF THE GOSPEL.

AN ADDRESS

TO THE PROFESSED MEMBERS OF THE CHURCH OF ENGLAND IN AND ABOUT THE TOWNSHIPS OF DUNN AND MOULTON.

To Willful Sinners.

You were baptised into a church which demands of you a denial of devilish and sensual lusts, which demands of you a faith in Christ, and also, an obedient following of the commandments of your God. You still call your-

selves members of that Church, you expect a share in the Christian rites of Baptism for your children, and burial for yourselves; you have ample opportunities of hearing the word of God, and of enjoying the privileges of the Church.

But what is your conduct? Many of you are careless about your souls, ignorant of your principles, giving the lie to your vows—many of you break the Sabbath by fishing, or by assembling in Taverns or by gambling, or by neglecting the house of God —Many of you live in the practice of swearing and drinking—many of you commit lewdness, whordom and adultry.—Many of you quarrel and slander and even fight one another —brawling, swearing and disgusting language are continually heard in the streets, the roads, and bar-rooms: and yet you are warned by word of mouth, you are reminded of your sins and of your duties, you are invited Sabbath after sabbath to return to God. But you live either in a sleeply delusion respecting the safety of your souls, or else in the secret or open violation of the laws of God. Hear, oh ye unwise, hear oh ye murderers of your own souls! what the Scriptures saith "Cursed is every one that continueth not in all things that are written in the book of the law to do them." (Gal. iii. 10.)

If the Church did her duty she would not only warn and invite you, but also mark the most flagrant and, by the virtue of the authority given her, pronounce you excommunicated until you repented of your crying sins.

But alas, we have this to learn, nevertheless think not, oh ye who commit these enormities, that he who now writes out of love to your souls can defile his conscience by knowingly granting privileges, which are meant for Christians, to men who live like heathens.

Let me, by a love which brought me from home and from beloved kindred, exhort you to repent,—by the love of Jesus, who left his glory and on the cross stretched out his arms for us guilty sinners, I beseech you turn to God. By the love of our Father, who gave His Son for the ungodly, I entreat you to turn. By the love of the Holy Spirit, whom ye resist, I pray you to hear me. For the sake of your parents, for the sake of children, wives, and property,—for the sake of your souls repent ye, repent ye.

2. To Formalists,

Oh ye self righteous, awake out of your dreaming delusion,—you expect to reach Heaven by your good works, and by your forms of religion,—How can they save you? Hear what the Scriptures saith "Cursed is every one that continueth not in all things which are written in the book of the Law to do them." Have ye continued in every thing that is written,—is one law which ye have kept without a flaw all your lives,—No, no. Then you are under the curse.

Or if you flatter yourselves that you have kept one or more of the Commandments—Have you kept all? One law once broken in thought even brings you under the curse.

3. To those who listen to this warning.

What must ye do, my brethren? Seek ye Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon. Pray for a broken heart.

4. To the broken hearted.

Go to Christ, believe in him—He was made a sin offering for you,—give up your own righteousness for it is an abomination, and believe on the Lord your Righteousness,—you have a vile nature; Christ wore a perfect nature for you. You have broken the laws of God,—Christ has kept them for you: you have contracted a load of guilt upon your conscience which no tears, or good works of your own, can do away. But Christ's blood can wash away your guilt,—believe in him. Go to him by faith, cast yourself on him; roll your burden of sin upon him. Remember that it is written "Him that cometh to me I will in no wise cast out." It was Christ who said this (John vi. 37.) Believe him and go to him. If you feel the curse of God in your conscience; then look at Christ for it is written, Christ hath redeemed us from the curse of the law being made a curse for us. (Gal. iii. 13.)

5. To the faithful in Christ Jesus.

Brethern beloved in the Lord. As our Father has called us out of sin and misery, having begotten us, by his spirit, in Christ Jesus; let it be our continued aim to walk in fellowship

with the Father and the Son; and let us by the Spirit which dwelleth in us, live in sweet fellowship one with another, let us remember the vows which are upon us, let us remember the pure and holy principles of the Church, and let it be our united effort to bring them from a dead letter to a living power in our hearts and in our lives. Let us remember that the great aim of the Church of Jesus is to glorify God on earth; and such is the design of our public services, let us seek to carry this into effect, let us guard against the deadness and the worthless, and the worldlimindedness of the age: let us, by a simple and holy walk with Christ, separate ourselves, not from the communion of the Church, but from the communion of the world without and within it.

Let us bear testimony against sin,—wherever we see it, let us, by the Lords help, seek opportunity to rebuke it. If we neglect this we contract a habit of shrinking from duty which will identify us with the mass of corruption now enclosed within the pale of professing Christendom,—by drawing back from this duty we shall also encourage in their wickedness those whom we ought to seek to snatch from the wrath to come.

But let us do this in Faith. Our rebukes will be powerless unless conveyed in Faith,—we must look to Christ for a will, and words, and for strength to perform this duty.

And let us rebuke in love. The quarrel is not ours but the Lord's,—we are poor sinners whose

nature are as corrupt as those of others—who were once as bad as others—who are saved only by faith in the blood and righteousness of Jesus—and who are enabled to walk in obedience only by the power of the Holy Spirit and the grace of Christ mutually operating on our renewed spirits.—Let us therefore seek meekness, love, forbearance, and tenderness while we warn sinners to flee from the damnation of Hell.

Finally, let us not mistake the meaning of love: it is not love which allows one to stand quietly by when a poor fellow creature is drowning; nor can it be love which will suffer another to go on in sin without making an effort to save him.

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